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[GRATIS.]

Anniversary Meetings.

THE PEACE SOCIETY.

The forty-third anniversary of the Peace Society was held at Finsbury Chapel, on Tuesday evening, May 18th. Owing to the recent lamented decease of Mr. Joseph Sturge, Mr. Jos. Pease was called to the chair. The large edifice was quite full, and on the platform were the Revs. Dr. Campbell, Messrs. Burnet, Jones, A. Good, Messrs. E. Smith, Samuel Bowley, G. W. Alexander, R. Charlton, S. Marshall, W. Green, T. Chalk, R. Forster, W. Dent, H. Sterry, and other gentlemen.

The CHAIRMAN, in opening the proceedings, said he felt deeply the solemn occasion of placing himself in the chair. It was but three days ago that he transmitted to the Vice-President of this society the announcement that his late friend, Joseph Sturge, would that night and at that time occupy the chair. In being required by their committee to take the place of that gentleman, he felt it was almost impossible. Mr. Sturge was his friend; he honoured him; but he had put on immortality. Why did he say this? It was but comparatively a few days ago, when on the last journey which their friend made, apparently feeling the sinking of his vital powers, there was about him an air of Christian childlike simplicity, which, combined with his previous character as a peace-maker, who were specially promised the kingdom of God, was evidence that he was ripening for the everlasting company of the Prince of Peace in the eternal kingdom of the God of Peace. For his own (the chairman's) part, he could hardly credit the account of the removal of Mr. Sturge. This was the comfort of his surviving friends and admirers, and it should be an incentive to their own exertions. What they had to do was to ask their constituents what they had done in the past year in propagating those great and sacred principles of permanent and universal peace which he trusted, every one within those walls was prepared to support. (Cheers.) He had always been careful on such occasions, for he fully recognised what was incumbent on a true member of the Peace Society, which required that every man should fully embrace and believe the principles of it himself, as to the wrong of all war. (Cheers.)

The Rev. H. RICHARD then brought forward the report, of which the following are the leading portions:

The first duty which the committee of the Peace Society has to perform this year in presenting their report to their constituents, is one as unexpected as it is mournful. At their last anniversary it was their privilege and pleasure to propose to their friends the name of their honoured and beloved friend Mr. Joseph Sturge, of Birmingham, as the future president of their association—a proposal the entire fitness of which was so instantly recognised by all, that it met with a cordial and unanimous response. Having accepted that office with the simplicity and interest that was natural in his character, he entered upon its duties, as he did upon whatever work he took in hand, with an energy and thoroughness which in him sprung from the depths of a most earnest and conscientious nature. In the course of the year he accompanied two other friends on a visit to several of our auxiliaries in the country, with a view to their revival and reorganisation. During these journeys, though to the apprehension of those around him his usual strength and cheerfulness seemed blighted, he appears to have had some foreboding consciousness of his approaching departure, for when affectionately inviting the young friends whom he had opportunity of addressing, to come forward to the help of the peace cause, he scarcely ever did so without declaring his strong conviction that it was the last time he should ever be permitted to speak to them on the subject; while he also expressed the deep satisfaction he should feel in devoting the brief remnant of his own life to so sacred a cause; allusions which were sufficiently touching at the time, but which, to those who heard them, are now clothed with an inexpressibly pathetic significance.

But whatever premonitory signs he was sensible of, he had the fullest expectation of being present with us on this day, and of occupying his proper place as chairman of this meeting, but it has seemed otherwise to a higher and wiser counsel than his or ours. Within a few days of the time to which he was looking forward with deep and unusual interest, the summons came from his Master's voice, and his gentle and benignant spirit escaped from that scene of turmoil and strife, which seemed once more opening upon the world, into the region of perfect and eternal peace.

The committee are not in a mood to attempt any formal delineation of the character, or any elaborate eulogy of the services of their departed friend. They can now only feel the extent, and all but irreparable nature of their own loss, but they feel assured that if they could receive a message this day from his glorified spirit, it would be to the effect that they should not falter for a moment, or turn aside in despondency or grief from the prosecution of the great object with which they are engaged. Having thus, therefore, paid their passing tribute of honour and affection to his name and memory, it only remains for them, standing as it were around the bier of their beloved friend, to renew their vows of fidelity to the cause of permanent and universal peace that was so dear to his heart, his connexion with which, according to his own testimony, was a satisfaction to him in the review of life, and a solace in the prospect of death.

Mr. Richard, having eloquently reviewed the course of the society in relation to the Chinese and Indian wars, especially viewing these topics as affecting the opium traffic, detailed the home operations of the Peace Society.

The society has, during the past year, diligently employed its ordinary agencies for the diffusion of the principles of peace by means of lectures, public meetings, and the distribution of pamphlets, tracts, and other publications. Mr. Fry has visited many of the principal towns in the southern and western counties of England, taking up, as the two prominent topics in his addresses, the recent calamitous war in India, and the system of great standing armaments, as now maintained on a principle of reciprocal rivalry by the several states of Europe. The following is a list of the places which Mr. Fry has visited:—Hartwell Park, Faringdon Hall, Oxford-street, Frome (twice), Kilmington (twice), Mere (twice), Gilchingham (twice), Worthing, Shoreham, Hastings, Walthamstow, Aylesbury, Thame, Newington, St. Leonards, Kingston-on-Thames, Dorking, Lewes, Brighton, Sittingbourne, Ratcliff, Warminster, Road, Leids, Wincanton, Westbury, Penryn, Penzance, Redruth, Falmouth (twice), Truro, St. Austell, Bodmin, Devonport, Modbury, Tavistock, Horsham, and Eynsford. Most of the meetings held were largely attended—in some cases crowded to overflowing. The people have everywhere appeared deeply interested, and have often earnestly solicited a second lecture, which has been complied with wherever it was practicable. The sympathy expressed for the cause of peace in the agricultural neighbourhoods has been peculiarly encouraging. At some of the meetings in Wiltshire, and Somerset, the audiences were almost wholly composed of the farming class, whose interests are sometimes thought to be promoted by war, yet in these localities Mr. Fry's labours were most kindly and warmly appreciated. At the close of most of these meetings there was a free distribution of tracts, and arrangements were made, wherever practicable, with local friends, for a periodical distribution of peace publications in their respective neighbourhoods.

The secretary has also been engaged to some extent in attending meetings and delivering lectures, as his other duties would permit, and has visited Liverpool (twice), Manchester (twice), Leeds (twice), Askwith, Wakefield, Bradford, York, Newcastle, Scarborough, Brighton, Brixton, Tottenham, Friends' Meeting House, Gracechurch-street, and Camberwell. The principal object of these lectures was to endeavour to disabuse the minds of good men of the notion so widely prevalent, that war tends to the diffusion of the Gospel.

The usual course of winter lectures in the City of London have been delivered this year at Sussex Hall, in Euston-street; one by Mr. Fry, "On the Standing Armaments of Europe," one by the Rev. Arthur O'Neill, on "the War in China and the Opium Traffic," and two by Mr. Richard, "on the Results of the Russian War."

There has been also a continued issue of publications from the press, which have been put into circulation by every means that the committee had at their disposal. Several new tracts have been issued during the year, among which may be enumerated "War and Taxation," "The Demand for more Armaments," "War Opposed to the Christian Idea of Man," "Le Monde, or, In Time of Peace prepare for War," an admirable little apologue exposing the folly of that oft-repeated axiom, from the pen of our esteemed friend and correspondent in America, the Hon. Amasa Walker. The society's periodical "The Herald of Peace," besides its regular circulation, has been sent gratuitously to nearly 500 ministers of the Gospel of various denominations, from many of whom communications have been received, expressing in the kindest terms their sense of its value and importance. Altogether the publications of all kinds issued during the year amount to nearly 200,000 copies.

On the more immediate question of the war, Mr. Richard said:—

The attention of the Committee was early directed to the menacing aspect of the relations between Austria, France, and Sardinia, in respect of the Italian question. It is impossible not to feel that this also is a part of the baleful inheritance bequeathed to Europe by the Russian war, which suggested hopes and kindled ambitions, that

are now finding vent in the manner we see. We are told by those who study the phenomena of earthquakes, that whenever one of these violent convulsions of nature breaks forth in one part of the world, it is sure to be followed after a very brief interval by similar convulsions elsewhere, and sometimes in countries that lie at the opposite extremities of the globe. In like manner those who dare to unchain the earthquake of human passion, let loose an agency of evil, which may perpetuate itself to an indefinite extent, and travel the whole circuit of earth on its devastating mission, ere it can again arrested and bound. A late German writer has said that "the vibration which began with Sebastopol, continued to Herat and ended with Delhi." But, unhappily, it has not ended with Delhi. After having shaken so terribly the continent of India, it has leaped back again to Europe, and is now heaving ominously beneath the whole soil of northern Italy. God in his mercy grant that it may extend no farther.

The committees observed with pleasure, and they are bound to acknowledge with gratitude, the sincere and strenuous efforts made by our own Government to avert the calamity of war from Europe, by mediating first alone, and then in conjunction with other neutral powers, between the States implicated in the present quarrel. It appeared to them, however, that it was their duty to bring their views on the subject under the cognisance of one, who had probably more influence over the course of events, than any of the other parties involved in that dangerous complication. They allude, of course, to the Emperor of the French. Early in the month of March, therefore, they prepared a memorial to his Imperial Majesty, which after some correspondence with his Excellency, the Duke of Malakoff, then the French Ambassador in London, was forwarded to Count Walewski, the Minister of Foreign Affairs, with a request that he would be pleased to place it in the hands of the Emperor.

TO HIS IMPERIAL MAJESTY THE EMPEROR OF THE FRENCH.

The Memorial of the London Peace Society

Showeth—That your memorialists represent a body of persons, who without any political character or object are associated together for the purpose of promoting permanent international peace, on broad grounds of religion and humanity.

That your memorialists recall with deep interest and satisfaction the memorable declaration, "The Empire is peace," by which in 1852 your Majesty tranquillised the apprehensions of Europe; and they gratefully acknowledge the many proofs given since that era of the sincerity with which the Government of France has adhered to a pacific policy. They venture earnestly to express a hope that in the present critical condition of European affairs the same powerful influence will be exerted for the same benevolent purpose. War is at any time, and under any circumstances, an infinite calamity, but it may be confidently affirmed, that in no age since the world began could it have inflicted such wide-spread ruin and misery on mankind as it would, if it broke forth at such a time as this in the midst of Europe, with its wonderful system of industry, commerce, and credit, binding the nations together, and with the unparalleled progress which it has made within the last fifty years in all the arts of civilisation and peace. Even the bare apprehension of war is found, in such a state of society, to be pregnant with incalculable mischiefs, exciting despotic passions, deranging all relations of trade, and still further aggravating the evil already so oppressive, arising from that fatal rivalry in military preparations during peace, by which the governments of Christendom are involving themselves in manifold and endless embroilments.

Your memorialists do not venture to offer any opinion on the serious political difficulties that are at this moment agitating Europe. But they have a strong conviction that nothing can be gained by the interests of liberty or order, by committing the decision to the unprincipled of brute force. Your Majesty is in amanuensis with the other Great European Powers represented at the Paris Conference of 1856, has already given a cordial adhesion to the principle of arbitration for the settlement of international disputes, and can it be doubted that within the compass of this principle, the amanuensis and experienced statesmen of Christendom can, with your Majesty's sanction and aid, find the means of satisfactorily solving whatever questions may be now embarrassing the councils of Europe?

Your memorialists cannot forbear expressing the further hope that your Imperial Majesty will distinguish the annals of your reign by an endeavour, to which the position occupied by your Majesty in the commonwealth of European nations is eminently favourable, to give to the benevolent idea recognised at Paris a fuller development and a more formal organisation. There is evidence to prove that such a project at one time occupied the thoughts of the distinguished man whose name your Majesty bears. We find that, in a conversation which took place in the latter period of his life, referring to the designs he nourished if the peace of Amiens had not been broken, he gave utterance to these memorable words, "For me I meant to devote myself to the administration of affairs in France, and I believe that I should have accomplished wonders. I should have lost nothing on the side of glory, and gained how much on the side of happiness! I should have made the moral conquest of Europe, as I was on the eve of doing it by arms. Of what lustre and depraved would be the man who, having such a power, did not make use of it?"

The path to a conquest infinitely more glorious, lasting, and fertile than any victories won by arms is still open, and who-ever has the courage to enter upon it in earnest will win for himself imperishable renown, and have his memory embalmed in the everlasting benedictions of humanity.

And your memorialists will ever pray, &c.
Signed on behalf of the Committee.

A communication was received from Count Walewski, acknowledging the receipt of the memorial and assuring the committee that it had been duly transmitted by him to his Imperial master. That it has not answered its purpose, is only too apparent from the event, but the committee have at least the satisfaction of having discharged their own conscience. Although it is deeply to be deplored that all the efforts that were made by mediation and otherwise to prevent hostilities eventually failed of success, there are yet some facts connected with this outbreak which are not without hopeful significance to the friends of peace. In the first place, there is no little encouragement in the fact—a fact which certainly cannot be paralleled in any former period of European history—that the contending parties were restrained for nearly three months from actual conflict by the anxious endeavours of other friendly States to find a pacific solution for the difficulty without having recourse to the bloody wager of battle. When we remember that the disputes of nations have been for so many ages, and by almost universal consent, submitted to the arbitration of "violence and sword-law," it is hardly to be expected that this sinister supremacy can be overthrown in a day. It is only gradually, and after many efforts and failures, that we can hope to see the dominion of reason and justice substituted for that of brute force, in the regulation of international affairs. But every honest attempt of that nature tends in the right direction, contributes to the ultimate triumph of a principle which is more and more felt not only to be right in the abstract, but in harmony with the requirements and aspirations of the age, and, in fact, absolutely necessary to save civilisation from being swamped by material and military predominance. Another fact of emphatic importance is to be noticed in connexion with the present European embroilment—namely, that this war has been entered into not only without the concurrence, but against the earnest and loudly-expressed protests of the people in every country, with the exception of Sardinia, where the popular passions have been sedulously excited by the Government. In France especially, despite of all restrictions upon press and tribune, public opinion has pronounced in most unmistakable tones against the war. In a remarkable pamphlet published in Paris at the commencement of the Italian discussions, the writer, advertising to the state of public opinion on the subject, says:—"Go! no matter where, and get information; Penetrate into the garret of the poor man, into the workshops, the farmyards, the petty shops, and larger warehouses—in every spot, on all sides, you hear but one voice, and that voice raised in favour of general tranquillity. On every side you will be assured that France not only does not believe in the seasonableness of war, but that she is profoundly hostile to all projects of intervention abroad; that she reprobates beforehand all that would be done in that way; and that if the Government took a step in this direction, she would lose, with pain and sorrow, her faith in the sincerity of the speech at Bordeaux;—France will no longer believe that the Empire means peace." . . . Be under no delusion—have no doubt on the matter; out of 36,000,000 of people there are more than 35,000,000 who offer up prayers for peace. It is quite true, and not at all inconsistent with this testimony, that the people, when their passions are awakened, by the progress of events, and by every kind of artful appeal to their pugnacity and pride, may be lashed into a sort of artificial enthusiasm for the very thing they have most deprecated, but the fact stands on record, and will no doubt be yet remembered when the day of reckoning comes, that the potentates have plunged the nations into the guilt and misery of war at the time when all Europe was longing and passionately pleading for peace."

Mr. S. BOWLEY, of Gloucester, moved the first resolution. He said he had lost one of his personal friends, and the world had lost one of its most noble Christian philanthropists. (Hear, hear.) They had lost a great man—not a man of very great intellect or ability, but a great man, nevertheless, whose greatness was in his goodness. He had known him long, and worked with him in various philanthropic undertakings; and he never met with a more unselfish man. But it was not for them to eulogise their dear departed friend, for perhaps there was nothing from which he himself would have shown so much dislike; but he felt it right to uphold to their young people the power of grace that made him (Mr. Sturge) what he was. (Hear, hear.) He held in his hand a letter he received from his dear son, to announce the death of his father, and it was his privilege to sit and talk with him within twelve hours of his departure from this world, and he would long remember with inspeakable comfort the moments during which they conversed on the subject of the Peace Society meeting. To see him (Mr. Sturge) and his children was a picture of domestic happiness; but when he looked on Europe and the state of Europe at the present time, and thought how that domestic happiness over the land would be destroyed, his heart sunk within him, and he could only offer his fervent prayer to God that he might avert so terrible a calamity. He stood before them not to make a speech, but to bear testimony to an honoured friend; and he could not do so without proclaiming the wish of that friend's heart, that as he felt his powers declining, that some of those young people he (Mr. Bowley) beheld around him might rise up and carry on the work in which he had been engaged. (Cheers.) The mantle of Joseph Sturge had fallen, and he called on those young people present to take it up. Let them not envy the honours of military men, but let them envy a higher and a greater honour, and he confessed he should wish one no greater than the heartfelt tears that would be shed over the grave of Joseph Sturge. But his feelings were too great for him to enlarge, and he would therefore simply close by reading the resolution that had been put into his hands:

That this meeting has learnt with profound sorrow and regret the sudden decease of their honoured and beloved friend, Mr. Joseph Sturge, president of the Peace Society. While recording their deep sense of the singular excellence and beauty of his life and character, and their high appreciation of his eminent and extensive usefulness in the service of God and man; and while most painfully conscious of the irreparable loss they have sustained in the withdrawal from among them

of his wisdom in council, and his energy in action, they desire to bow in humble submission to the will of Providence, and to derive from this solemn event an additional stimulus to diligence and devotedness in the promotion of that hallowed cause of peace on earth and good-will among men to which so large a portion of his life, labours, and talents was habitually consecrated.

The Rev. E. CHARLTON, of Bristol, seconded the resolution. He would feel it quite impossible to say any more than just a word or two, after what had been stated by the last speaker. He had scarcely ever been more deeply conscious of a feeling of bereavement and loss than the day before yesterday when he heard of the removal of their departed friend. For many years, it had been his privilege to enjoy an intimate friendship with Mr. Sturge, and he esteemed it a matter of much thankfulness that he should have been permitted to be so often with him. He might remark that what had impressed him long and very much respecting him (Mr. Sturge) was not only the earnestness and zeal to which reference had been made, but so much Christian modesty and humility, and an entire absence of everything of self-seeking. (Hear, hear.)

The motion was unanimously agreed to.

The Rev. T. JONES, of Albany Chapel, moved the second resolution, as follows:—

That this meeting cannot but regard the war that has just broken forth in the south of Europe, between three professedly Christian nations, as a reproach to civilisation and a scandal to Christianity; and while acknowledging with gratitude the strenuous and prolonged efforts made by our own Government to adjust the matter in dispute by mediation, records its solemn conviction, in accordance with that already so generally expressed by the country, that it is both the interest and duty of England to observe a strict policy of non-intervention, and to abstain, not merely from overt and immediate acts of war, but from all entangling engagements and alliances which may endanger our being ultimately involved in the conflict, and from such menacing demonstrations of force as must tend, by stimulating warlike passions at home, and exciting suspicion and animosity abroad, to bring about the very evil which the nation so earnestly and unanimously deprecates.

The spirit of war (he said) was a lasting and a born scandal to Christianity. The natural tendency of Christianity was to produce peace and if it was received as God intended it, it would produce peace between man and man, the sinner and God—hushing all from the murmur of conscience to the throne of God. It was said that England ought to abstain from interference in the present war, which meant, he supposed, that they were to have nothing to do in the present quarrel. If he could, however, make one of the mountains his pulpit, and the people of England his audience, he would say, England, enough of war, thou hast proved to the world long ago that thou canst fight, thou art noble, brave, and full of courage, and there is no reason why thou shouldest fight to prove that thou art brave. He supposed the people of England anticipated an invasion by some foreign power. A gentleman whose name he did not know, but who had immortalised his unknown name in a recent poem, said:—

"Form, form, riflemen, form;
Ready, be ready, to meet the storm;
Riflemen, riflemen, riflemen, form."

(Laughter.) Pretty poetry, indeed! He supposed the poet meant by to meet the storm to meet the invasion of England—a thing about as likely as the colonisation of the moon or an excursion to Jupiter. (Laughter.) If that was poetry, let Milton, Shakespeare, Byron, Homer, hide their diminished heads. Poetry! As much as the hooting of the owl resembled the song of the nightingale, or a poor penny whistle was like the awful thunder peal. All bluster like that was unworthy of a nation like theirs. They were a noble people, and it was only a sign of weakness that they should trifle in such a manner as the verse he had quoted indicated. War to England was a forbidden thing, their religion forbade it, their Bible forbade it, their God forbade it, and let them all endeavour to forbid it themselves.

The Rev. DAVID THOMAS, of Stockwell, seconded the motion. This was the first time he had had the honour of appearing on that platform to advocate the principles of their society, and it was so not because he did not believe in their mission, nor because he had dreaded to identify himself with the work. If he had time to spare, he did not know of a single institution in England that he would prefer consecrating his energies to more than to the Peace Society. (Cheers.) Christianity was for the world; it was not preached to angels, but to wicked men with warring passions and evil dispositions. (Hear, hear.)

The resolution was then put and carried, and the collection made.

Mr. GEORGE THOMPSON, who was loudly cheered, rose to move the next resolution:—

That this meeting cannot fail to recognise in the deplorable events by which Europe is now distracted, a solemn and instructive illustration and confirmation of the views always held and promulgated by the Peace Society, as to the impolicy and danger of great standing armaments, the maintenance of which has grown into a system of chronic rivalry between the professedly Christian Powers of Europe. This meeting is of opinion that the peace of Europe has been sacrificed, and the nations exposed to all the horrors of a desolating and sanguinary war,—not because of political difficulties, incapable of pacific solution, but because of the existence of these vast armaments, continually thrust forward by rival dynasties to threaten and coerce each other; to obstruct and counteract diplomacy; and to claim ultimately for the umpire of brute force, a result which could only be satisfactorily obtained under the guidance of reason, forbearance, and conscience.

Prefacing his remarks by an allusion to his recent severe illness, which had left him in a sad condition, and which, although he still enjoyed a large amount of physical and mental energy greater than he ever anticipated, yet had left its traces on himself. But this was not all; the death of his friend Mr. Sturge was a heavy blow. Like his illustrious prototype Howard, Mr. Sturge had traversed continents and navigated seas in the interest of mankind, and when

the world mourned his loss, his friends need not be niggardly in their tribute of respect to his memory. But he was gone. Amongst the emancipated slaves of the various countries, among the Bands of Hope in England, aye, in the hovels of the Finlander, from every country where suffering could be sympathised with or relieved, there would be an echo of the voice they were uttering of lamentation and mourning that so good a man had been removed. Adverting to the resolution, Mr. Thompson went on to say:—What was true of individuals was true also of nations. The most gigantic war was but the exemplification, upon a grand and extensive scale, of the operation of those passions which led men to engage in single combat. He would remind them that the impending war was not necessary. (Cheers.) Austria might have lightened the yoke of Lombardy. Sardinia might have waived her schemes of aggrandisement. France might have withheld her armed co-operation. All might have submitted the questions in dispute, including the future political condition of the Roman and Italian States, to the consideration and decision of an international congress. In such a congress the voice of reason would have been heard. (Hear, hear.) The claims of justice might have been stated and defended. The actual condition of the various States of Italy might have been developed. Austria might have been assured of the safe possession of her legitimate dominions. Sardinia might have been guaranteed against aggression upon the part of Austria. The States of Italy, relieved of the presence of foreign soldiers, whether French or Austrian, might have been left free to assert, and, if able, to obtain such forms of government as they might deem most conducive to their happiness, prosperity, and progress—receiving no external aid but what might come to them in the shape of sympathy and moral support, but secure, at the same time, from the interference of any despotic power in their patriotic struggles. If such had been the mode of adjudication of the present belligerent powers, the curse of war might have been averted, and the cause of civilisation and progress advanced. (Cheers.) A review of the conduct of the present contending parties illustrates and confirms the principle laid down by this society of the danger arising from the systematic maintenance of vast military and naval establishments. Whether they looked to the recent conduct of Austria, Sardinia, or France, so far from seeing any diminution of their armaments in consequence of the termination of the late war with Russia, they witnessed only a steady augmentation of their material resources for warlike purposes. Contemporaneously with the martial preparations of the several potentates of these countries, they witnessed corresponding exertions on the part of neighbouring powers to place themselves in readiness to meet any contingencies which might arise out of a collision between the great Powers naturally hostile to each other. Prussia, with the whole of the German Confederation, placed their armies at once upon a war footing, and England herself, though her interests and inclinations were alike opposed to war, felt herself called upon to increase, and held in abeyance her naval and military forces. The resolution called upon them to declare that to the existence of the colossal armaments of Europe might be ascribed the fruitlessness of the efforts of England to mediate between the powers now actually confronting each other upon the soil of Italy. There could be no doubt of this. Austria and France were alike confident in their ability each to overcome the other, while Sardinia, who would not have dreamt of measuring swords with Austria without an alliance—offensive and defensive—with France, felt assured that by that alliance she could defy and defeat the legions of her opponents, and become the mistress of those fair territories over which Austria has so long exercised a despotic sway. No one could entertain the idea that the deliberations and decisions of an assembly like this could exert any influence upon the present state of Europe. The practical value of their determinations must be looked for in their effects upon the Government and people of their own country. The lesson to be drawn from a survey of the present aspect of Europe, was that of the duty of this great country to observe inviolate, and impartial, an attitude of strict neutrality. ("Hear," and loud cheers.) The people of England should exercise unceasing vigilance in reference to the acts of their executive rulers. (Cheers.) It was the constitutional prerogative of the sovereign to declare war, but it is not less the right of the people to know, to examine, and to form their judgment of the grounds on which war was declared; and it was their constitutional prerogative to determine whether they would supply either the men or the money required to carry out any warlike object. (Cheers.) They learnt from the present situation of political affairs in Europe, the absurdity of attempting to settle what should be at any future time the boundaries of the various nations of the world, and the still greater absurdity of being themselves a party to the maintenance of any arbitrary arrangement entered into by crowned heads at any time. Already rumour says that at the best, Italy will but exchange masters. That instead of the Pope, a Bonaparte will rule the Papal States. That instead of Ferdinand, a Bonaparte will occupy the throne of Naples—that the father of the wife of a Bonaparte will reign King of Sardinia and Lombardy, and that the chief of the tribe for whose self-aggrandisement this present war was waged, would pay himself by the appropriation of certain fair provinces on the Rhine. The hour was now come to draw a moral from the late Crimean war. The cohorts of Russia, 60,000 strong, already hovered on the frontiers of Austria—already the European pro-

vinces of Turkey were in rebellion—already a voice went forth from Genoa calling upon the population of the Danube once more to rise and break the fetters of the House of Hapsburg. The principalities repudiate the suzerainty of the Grand Signor and the Moldo-Wallachians offer their Greek sympathies to Russia. (Cheers.) One thing they knew, that since the illustrious Charles James Fox closed his career, England had never had a minister whose sympathies and whose policy were in harmony with the ardent aspirations of the people of Europe towards political freedom. (Cheers.) They had had Sidmouths, Peverals, Liverpools, Greys, Russells, Palmerstons—(hisses)—and Derbys, and some of them had mouthed much and professed much in favour of the freedom of European nationalities; but the fate of Poland, of Sicily, and of Hungary, emphatically warned us against cherishing even for an instant the thought that any interference on the part of our aristocratic rulers would extend beyond the preservation of one or other of the dynastic despotisms which, since the peace of 1815, had overshadowed and enslaved the nations of Europe from the Bosphorus to the Baltic. He hoped that, when the next annual meeting took place of the society, instead of being compelled to look back on bloodshed and slaughter, they would have to look back on a year of peace as far as England was concerned; and let them hope that they should be permitted to anticipate the message of the angels—"Peace on earth and good-will to man." (Loud cheers.)

Mr. EDMUND FRY seconded the motion, which was put and carried.

A vote of thanks to the chairman terminated the proceedings.

ABORIGINES PROTECTION SOCIETY.

On Wednesday evening the twenty-first annual meeting of this society was held at the Friends' Meeting House, White Hart-court, Gracechurch-street; Mr. Dillwyn Sims, of Ipswich, took the chair, in the absence of Major-General Perronet Thompson, who was prevented from attending. The meeting was numerously attended, and the following were among the friends of the society who were present:—The Haytian Minister, Messrs. R. N. Fowler, George Thompson, John Mayfield, G. L. Neighbour, A. K. Isbister, L. A. Chamerovzow, Joseph Clark (Southampton), F. E. Fox, W. E. Corner, and M. Rochusen (of Surinam); and the Revs. Dr. Boaz (of Calcutta), H. Richard, and H. W. Bonner.

The CHAIRMAN briefly opened the proceedings by expressing his regret at the absence of the gallant General who was to have presided; but, at the same time, he expressed his pleasure in being called on to take part in the proceedings; for he felt that this society had been carried on in that proper spirit required by the present condition of the country. It was with great interest that he watched the fraternal kindness manifested by this society towards the aboriginal races. Perhaps the public had not given so large an amount of support to this as to other societies, but still the committee had been successfully carrying on a silent and a good work. (Hear, hear.)

The SECRETARY (Mr. Chasson) read the report, which commenced by referring to the society's labours on the Hudson's Bay question, especial reference being made to the interview which took place in July last between Lord Derby and representatives of the Manchester Chamber of Commerce, the Liverpool Financial Reform Association, and the Aborigines Protection Society. The views of the deputation were ably urged by Mr. Roebuck, Mr. Christy, Mr. Wyld, and Lord Bury; and the Premier, without pledging himself to adopt any specific measures, said that he concurred generally in the statements which had been made. Altogether the interview was of a very satisfactory character, and it was especially gratifying to find, that, in the deputation itself, the commercial, the political, and the philanthropic interests involved in the question were all so happily blended. The committee have since had the happiness to discover that in Sir Edward Bulwer Lytton the country possesses a Colonial Minister who regards this, as well as other questions brought before him, with the eye of a statesman. He adopted the opinion which the society has all along expressed, that an investigation into the validity of the Hudson's Bay Charter lay at the very root of the matter. He therefore proposed to the Canadian Government that, as they were so largely interested in the subject, they should commence proceedings before the Judicial Committee of Privy Council, by writ of *scire facias* brought to repeal the charter. That proposal, we regret to say, the Canadian Government, after a delay of many months, peremptorily rejected; thereby flinging away a golden opportunity to vindicate the rights of Canada, and completely ignoring the loudly-expressed wishes of the vast majority of the population of Canada West. The next step of the Colonial Minister will probably be to authorise a private individual like Mr. Isbister to raise the question in the form which Canada should have done, or by the formidable machinery of a *quo warranto*, to compel the company itself to prove the validity of its charter. Happily the conduct of the Canadian Government cannot now prevent the satisfactory settlement of this great question. Instead of the valleys of the Red River and the Saskatchewan being annexed to Canada, they will probably be constituted into a separate colony; and as the Red River Settlement contains an intelligent, orderly,

and virtuous population of several thousands of souls, who are pre-eminently qualified to exercise all the rights of self-government, we cannot doubt that the new colony will reflect honour upon its progenitor, and become the spring from whence the fertilising stream of civilisation will be diffused over the vast wilderness of British North-west America. With reference to the new colony of British Columbia, the report expressed gratification that Sir Edward Lytton had again and again urged upon the Governor the duty of acting with humanity towards the Indians, of respecting their rights to the lands which they occupy, and of promoting among them a knowledge of the arts of civilisation and the teachings of Christianity. The report then adverted to the misgovernment existing in the colony of Sierra Leone, and to the unsuccessful efforts which the society had put forth to introduce a better state of things. Especial reference was made to the case of Mr. Dailey, who was imprisoned for seven years, on an unjust action for debt, and whose appeal to the Regulation Council of the colony was never permitted to be heard. The Committee had in vain sought to obtain for him some measure of reparation and justice. They had, however, been successful in obtaining the repeal of the obnoxious ordinance restricting the liberty of the press. The report then continued as follows:—The more we consider this subject, the more are we satisfied that nothing short of sending out a Commission of Inquiry will meet the exigencies of the case. It is almost impossible that the Government at home can judge fairly between the local authorities and the people, who complain of their misconduct, unless they obtain, as they did on the Gold Coast some years ago, the evidence which impartial and duly-qualified Commissioners alone can supply. We rejoice to observe a disposition on the part of the colonists to adopt measures to assist themselves. Two associations have been formed for the protection of native rights; and both of them, we believe, have for their chief object the establishment in the colony of some form of representative government. The state of affairs in the British settlements on the Gold Coast is, on the whole, encouraging. The people are prosperous, education is making progress, and the municipal institutions established by Sir Benjamin Pine are working satisfactorily. But we regret that, during the past year, the local government took part in a quarrel between two native tribes, although the interests of this country were in no way involved in the matter. This war entailed considerable expense, and some loss of life, but an indemnity to the amount of 10,000*L*. is to be exacted from the conquered tribe; a sum which, it appears to us, we have no right to claim, and which it will be difficult, if not impossible, for the Crobbes to pay. We deeply regret to have to record the deplorable events which have taken place in South Africa since the preparation of our last annual report. The Free State Boers, true to the cruel and aggressive disposition by which they have always been characterised, invaded the territory of Mosesh, the chief of the Basutos, and gained their first laurels by attacking, and, to a large extent, destroying the peaceful stations of the Protestant French missionaries. But Mosesh, at whose destruction they aimed, proved too strong for them, and the Boers, with their pride humbled, but as resolute in their evil purpose as ever, were compelled to sue for peace. Mosesh, with a magnanimity which reflects upon him the highest honour, met them in a spirit of conciliation, and even of forgiveness. The result was, that the friendly mediation of Sir George Grey, the Governor of the Cape Colony, was accepted by both parties, and in due time a treaty of peace was entered into. This treaty, we are grieved to say, appears to have been drawn up entirely in the interest of the Boers. All the old stipulations regarding cattle supposed to have been stolen are retained; a new boundary line has been drawn for the benefit of the Free State and to the disadvantage of the Basutos; and territory to the extent of 114,000 acres belonging to the French Mission Station at Beersheba, and which was, to all intents and purposes, private property, has been deliberately confiscated. We have addressed communications to both Lord Carnarvon and Sir George Grey, calling their attention to the manner in which the French missionaries have been despoiled of their property; but we fear that there is now little hope of reparation being made for the injustice that has been done. We have regarded with equal concern the steps which Sir George Grey has taken to promote the settlement of British Kaffraria, a country which, it will be remembered, was denuded of its native inhabitants by the famine that caused such wide-spread desolation and misery some two or three years ago. It is true that many thousands of the suffering population sought refuge in the colony, where they have been employed as labourers; but many of them, in all likelihood, will one day return to the land of their fathers, and claim possession of the soil to which they have an indisputable title. The report then referred to the Indian rebellion, the opium trade, the coolie traffic, the unjust treatment of the Chinese immigrants to Victoria, and the extermination of the Australian aborigines. It concluded with an affecting allusion to the death of Mr. Joseph Sturge, and an appeal to the friends of the society that they would unite in the effort to base the aboriginal policy of Great Britain upon the just and benevolent principle of the Christian faith, and thereby ensure the stability of the British empire, while they blessed the millions of uncivilised men who, in four quarters of the globe, owe allegiance to the monarch of these realms.

The Baron DE PRADINE, the Haytian Minister, moved the adoption of the report, and the appoint-

ment of the committee. He apologised for not making a speech, in consequence of his imperfect knowledge of the English language, but said that there was one language understood by all men, and spoken in all societies, namely, the language of the heart, and of humanity, and which was so eloquently uttered in the operations of this society. (Applause.)

The Llanddrost ROCHUSSEN, of Surinam, seconded the resolution, and gave some account of the disastrous influence of the Spaniards upon the Carib and other tribes of the West India islands, and of the efforts now made to bring them under the influence of Christian truth.

The resolution was unanimously adopted.

Mr. GEORGE THOMPSON, who was loudly cheered, said:—

Before I touch upon the resolution which has been confided to me, I must be permitted to express my heartfelt sympathy with the members of the Aborigines Society, and especially with those who form its committee, in the irreparable loss which they have sustained in the removal by death of one of the brightest and noblest philanthropists of the age—the late Joseph Sturge. It was my privilege to be associated with that excellent man for nearly thirty years, and to enjoy the opportunity of studying his character, in his domestic, social, and public relations. I knew him as a friend, a husband, a father, and a public benefactor. I knew the variety and extent of his labours, the depth, the breadth, the universality of his sympathies, and, to some extent, his munificent liberality in the diffusion of that wealth of which he was the conscientious steward. In him were united the loftiest principles, with the tenderest sensibilities—the most indomitable moral courage, with the most retiring and diffident disposition. He was the friend and advocate of every movement calculated to mitigate the wretchedness and the suffering of mankind, to purify and elevate the morals of society, and to emancipate the bodies, the minds, and the conscience of the human race. Like his immortal prototype, the illustrious Howard—

He traversed seas, ranged kingdoms, and brought home,—
Not the proud monuments of Greece or Rome,
But knowledge such as slavery could teach,
And only sympathy like his could reach.

It was sometimes my misfortune to differ from Mr. Sturge, but it was always with sorrow, and in the full belief that he acted from the strongest and most sincere convictions of duty, and that while he did so he honoured those who disagreed with him if convinced that they acted upon similar principles. He has joined that hallowed constellation in which shine a Clarkson, a Wilberforce, a Buxton, a Gurney, an Elizabeth Fry, and a Joseph Reynolds. Joseph Sturge is gone, and his works have followed him. He has left to those who stay behind the rich legacy of his example, the high and holy stimulus of his virtues. Let us hope that some one has caught his descending mantle, and will pursue his footprints in his unostentatious search after the sufferings that may be relieved, the ignorance that may be enlightened, the sorrow that may be consoled, and the bondage that may be broken. His grave will be a place of pilgrimage over which the Indian and the Negro, the Hottentot and the Finlander, will shed tears of grateful remembrance, while it will be cherished by all in this country who enjoyed the privilege of his friendship or were the recipients of his bounty, or who knew and appreciated the blended excellencies which formed his spotless character.

So sleep the good, who sink to rest,
By all their country's wishes blest.
When spring with dewy fingers cold,
Returns to deck their hallow'd mould,
She there shall deck a sweeter sod
Than Fancy's feet have ever trod.
There Honour comes, a pilgrim gray,
To bless the turf that wraps their clay,
And Freedom shall awhile repair,
To dwell a weeping hermit there.

Not one of all the institutions which, by their objects and operations, shed an unexampled lustre on the reputation of this kingdom for benevolence and universal philanthropy, is more entitled to confidence and liberal support than that whose anniversary we are met to celebrate. It was modest in its origin, and has been unostentatious in the course it has since pursued; but no kindred society was ever founded upon purer motives, or has been conducted with greater disinterestedness and fidelity, or more generous aims and purposes. For whose benefit does it exist? For the benefit of those who, without such an organisation at this the seat of an empire commensurate with the globe, would be without a voice, without an advocate, and, in the season of their oppression and danger, without a hope of redress. In thinking and speaking of those who are subject to British rule, who are under British law, and who owe allegiance to the British Sovereign, we are too apt to limit the range of our vision by the number of those who wear our own complexion, and are the dwellers upon these small islands, or have gone forth from thence to the shores of other countries to build up new empires, and to make our Queen the mother of nations. These, doubtless, are our fellow subjects, and are entitled to adopt the proud motto, "Civis Romanus sum." But these constitute but a small portion of the Queen's subjects. Were Her Majesty to hold in some spacious apartment of her palace, a levee, at which should be present a representative from one of each of all the tribes over which the sceptre of her wide-spread sovereignty extends—the peaceful Negro and the fiery Coromantine would be there; the Bushman, the Caffre, and the Hottentot would be there; the manly New Zealander and the worm-eating Australian would be there; the Creek, the Blackfoot, and the Chippewa would be there; the subtle Brahmin, the warlike Mahratta, the proud Mussulman, and the submissive Coolie would be there; the opium-eating Assamee, the revengeful Malay, the ingenious Chinese, and the fire-worshipping Parsee would be there. From the mountain fastnesses of India would come the Bheel, the Ghond, and the Shekawattie; from the rice fields and spice gardens of Ceylon would come the cunning Singalese and the swarthy Moonnann. They would tender the expressions of their loyalty in 150 languages and dialects, and they would lay at their sovereign's feet, samples of all the gems, the grains, the firs and fibres, the gums and balsams, the woods and metals to be obtained from all the oceans, rivers, fields, and forests which cover the sphere on which we tread. Together

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they would represent more than one-fourth of the entire population of the world, and each would possess the right to claim the protection of that constitution which placed the crown of England on the brow of Victoria, and keep it there. It is to the preservation of the rights, the amelioration of the condition, and the advancement of the social and moral welfare of these countless myriads of intelligent beings, many of whom are sunk in degradation and barbarism, and many of whom are exposed to danger and threatened with extermination, that the Aborigines Protection Society devotes its enlightened and benevolent energies. Is it not, then, eminently worthy of approbation and support, whether reference be made to the number and necessities of those whom its designs embrace, or to the humane and benevolent objects which it seeks to accomplish? The history of colonisation and conquest, by Christian countries during the past 500 years, is full of melancholy and affecting demonstrations of the urgent necessity which exists, even at this time, and in this country, for such a society as the one on whose behalf I am now addressing you. Where is the man whose blood does not run cold when he reads the history of Mexico and Peru, and the record of the sanguinary atrocities perpetrated by Cortes, Pizarro, and their insatiate and remorseless followers? Where is the man who can read the history of Columbus, and learn therefrom the fate of those teeming populations of the Caribbean Sea, who hailed his arrival as a divine messenger, without wishing that there had existed at that time an Aborigines Protection Society to step between those confounding islanders and the men who afterward reduced them to the slavery of the mine and the sugar plantation, and who, after the destruction of the entire race, resorted to the shores of Western Africa to replenish the depopulated colonies of Spain, Portugal, Holland, France, and England, with men and women torn from their native villages, to toil under the lash, to satisfy the insatiable cupidity of men calling themselves Christians. Who, again, can take up the history of the North American colonies, and proceed thence through that of the United States, without feelings of the most poignant grief in the contemplation of the accumulated wrongs heaped upon the native inhabitants of that great continent? What may have been the aggregate number of the aboriginal races of that great section of the globe, washed on one side by the Atlantic, and on another by the Pacific; stretching from the Frozen Ocean northward, to the Isthmus of Darien southward, we cannot tell. It must, however, have amounted to millions. Of all these how many remain? Only some few thousands, and they still pressed upon by the advancing tide of emigration, and squatter sovereignty; so that they may well exclaim,

They waste us, aye, like April snow
In the warm sun, we melt away;
And fast they follow as we go
Towards the western sea.

(Cheers.) Many of these noble tribes have been utterly extirpated—others have been thinned until they have become the miserable remnants of once powerful and happy communities; and it is highly probable that in a few generations the whole race will be extinct, and like the Caribs of the West Indies, and the original inhabitants of Newfoundland, they will disappear from the family of God's intelligent creatures, and leave a blank amidst the noblest of his works. (Cheers.) With the recollection and the record of the accumulated wrong heaped by our countrymen, in all parts of the world, upon the unoffending and defenceless tribes with which they have been brought in contact, what is the duty of Christian England at the present time? Is it not to endeavour to atone for the injuries done to the dead, by humanity and justice to the living? Let us never forget that the exercise of sovereignty entails the duties and responsibilities of sovereignty. Those whom we subjugate are entitled to protection. If in regard to some of the many tribes whom we govern, we must stand in the relation of arbitrary despots, let us at least make our despotism paternal. The inhabitants of the earth, who are not too distant to be discovered, nor too distant to be conquered, nor too distant to be disinherited—who could be visited by our mariners, our merchants, and our soldiers—the products of whose soil were not too distant to be explored, appropriated, and then brought home to enrich and beautify our country, should not be too distant to be reached by our sympathy, to be succoured by our power, enlightened by our knowledge, and sanctified and ennobled by our Christianity. Let us not forget that it is not riches but righteousness which exalts a nation. Let us not put our trust in the multitude of our ships, in the strength of our armies, or in the extent of our dominions. There is a God who judgeth nations as well as individuals, and who giveth to the one as well as to the other a season of probation, and who visiteth the one as well as the other with chastisement, humiliation, and destruction, when that season of probation is abused and exhausted. (Cheers.) To avert this judgment invoked amongst many other provocations to Divine displeasure by the conduct of the sons of Britain towards the aboriginal children of distant lands is the object of the Aborigines Protection Society, and you are here to give that society your God-speed and your earnest support. This society takes cognisance of the number, locality, peculiarities, habits, customs, and capacity of the various inhabitants of the countries and islands subject to the Government of Great Britain; and also of tribes having affinity and neighbourhood with them, whose condition and destiny may be beneficially affected by their representation and influence. Their institution is founded upon the apostolical declaration "That God hath made of one blood all nations, of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bound of their habitation." It seeketh out man wherever his footstep can be traced, whether to the kraal of the Hottentot, the wigwam of the Red Indian, the hut of the Negro, or the pile-built tenement of the Borncon Dyak. It seeks him to save him. To save him from contamination, from plunder, from slavery, from death. It seeks him that it may bring him under the broad shield of British justice, and within the pale of British constitutional right. (Cheers.) The agencies which it employs are various, but all wisely adapted to the end in view. It appeals to the Imperial Government in behalf of a humane and equitable policy in respect of the treatment of the natives of our distant dependencies, and through that Government it aims to improve the administration of British rule over the territories which embrace an aboriginal population. From time to time it brings under the notice of the minister charged with

Colonial affairs any instances of mal-administration or the individual abuse of power by our countrymen abroad, by which the rights, the interests, or the liberty of the natives are assailed or placed in jeopardy. It avails itself of auxiliaries in the persons of missionaries and teachers, of humane merchants, and all other persons resident in, visiting, or trading with, the countries in which we have aboriginal fellow subjects. It avails itself, as in the present instance, of the occasional visits of enlightened and distinguished foreigners like my friend, the Baron de Pradine, to obtain information and co-operation, and furnishes them, as now, with the opportunity of communicating the knowledge they possess to the public of this country. In this great and good work the Aborigines Protection Society has not been without success. Through the late reverend Sir Thomas Fowell Buxton—(Hear, hear) it obtained a select committee of the House of Commons to inquire into the number, condition, and treatment of the aboriginal races belonging to the British colonies and dependencies. From that committee emanated a report, laying down for the first time, principles at once liberal, humane, and just, to guide the conduct, and regulate the administration of the representatives of the Crown, in regard to the natives of the countries they were appointed to govern. (Cheers.) The society has not achieved that amount of success to which its wishes have aspired, and which its exertions have merited, but it has on many occasions interposed with success on behalf of its clients, and has at all times been listened to with consideration and respect by the ministers of the Crown, when it has gone up to them with its memorial and appeals. The value of societies like this should not be estimated more by the good which it accomplishes than by the evil which it prevents. (Hear, hear.) Its vigilance, and its oversight are known to public functionaries both at home and abroad, and they are influenced by the conviction that no palpable act of injustice can be committed without exposure, and the risk of reprobation. (Cheers.) The society has valuable coadjutors in the House of Commons, and is not without them in the House of Lords. It can make its voice heard in the legislature of the country, and through the press; and by the dissemination of its own official organ it can place in the hands of influential men in every part of the kingdom the materials for forming a correct judgment on the matter, which demand discussion and action. (Hear, hear.) I feel persuaded that could the society employ some active and effective agency through the medium of the living voice—(hear, hear)—to bring its claims more widely before the minds of the Christian and philanthropic public, it would greatly multiply everywhere its friends and supporters. It is by societies like this, and their zeal in every good word and work, that all that is most precious in the reputation, influence, and moral power of this kingdom, is maintained. Let us keep alive, and increase the generous ardour in the cause of the suffering and oppressed, which is the trust and chiefest honour of our land, and let us spread the flame even to the ends of the earth, that wherever Britain's power is felt—

"Mankind may feel her mercy too."

(Loud cheer.) The resolution I have to propose is as follows:—

That this meeting desires to express its deep sympathy with the objects and principles of the Aborigines Protection Society, and its conviction that it merits a large amount of public co-operation and assistance than it has yet received; and this meeting especially desires to record its opinion that the society has upheld the cause of justice and humanity, and studied the true interests of the country by its endeavours to promote a more Christian state of feeling towards the people of India; by its efforts to uproot the iniquitous opium traffic, and to prohibit the cultivation of that poisonous drug in India; by the attempts which it has made to emancipate the Indians of the Hudson's Bay territories from the thralldom of a fur-trading monopoly; and lastly, by its labours for the removal of the injustice which has long characterised the Government of Sierra Leone, and for the vindication of native rights in South Africa, both within and beyond the territories under British control.

Mr. THOMPSON proceeded at some length to express his views regarding the present state of India, and the causes of the late rebellion. The mutiny was but a natural result flowing from a century of misrule. The British acquisitions in India commenced in forgery, when Clive fraudulently attached the signature of Admiral Watson to an unjust treaty; and ended in a falsehood, when General Outram told the ex-King of Oude that the troops assembled on the right bank of the Jumna were not for his dethronement. The people of India might be reduced to a state of quiescence, by force of arms; but they never could be made acquiescent, or loyal to our rule, until there was a reversal of that policy which had alienated all ranks in the country. One of the earliest acts of Lord Dalhousie was to extinguish the right of adoption on the part of the native princes of India; that act was of itself sufficient to cause and even to justify rebellion. The consequences of that act had been the seizure of Sattara, Nagpore, and several other native states, and the establishment in the minds of the people of a rooted belief that the British Government designed to appropriate every acre of the soil of India to their own purposes, and utterly to despoil the rightful possessors. It was vain to expect to maintain India by troops sent from this country. The people must be taught to love our laws, not left simply to fear our power. A wise, just, and generous policy might preserve India to our rule; a different course would involve Great Britain in loss of treasure, life, and honour, and the ultimate loss of her Oriental empire. (Cheers.)

The Rev. HENRY RICHARD, in seconding the resolution, said that as he had so often had the privilege of advocating the claims of the society at its anniversary meetings, he should not attempt to deliver a speech after the elaborate and most admirable address to which they had just listened. It was an address which would sufficiently convince every one who heard it, that if Mr. Thompson's bodily strength was somewhat impaired, his intellect was as clear, his fancy as bright, his mastery over language as remarkable and complete, and his heart as warm with all humane and generous sentiments as when,

in the early days of his vigorous manhood, he lifted up his eloquent voice with such unmatched power, and happily with great success, on behalf of the oppressed West India slaves. (Cheers.) He would content himself, therefore, with simply seconding the resolution, and in doing so, expressing the conviction that this society had a most momentous mission to perform, not merely as the patrons and protectors of the helpless and oppressed in distant parts of the world, but as the monitor of the national conscience at home. (Cheers.)

The resolution was unanimously adopted.

The Rev. Dr. BOAZ, of the London Missionary Society, said that he could not help feeling an interest in a society which professes to care for the best welfare of the aborigines of all countries subject to the British Crown, especially in reference to the natives of India in connexion with the rebellion which has rendered the history of that country darkly illustrious. He had some knowledge of the feelings and habits of that people, and he must say that Mr. Thompson had emitted a certain class of people who have a feeling of attachment to the British Crown—he referred to the native Christian community—who, to a man, adhere to the British Crown, and would promote its best interests. He might refer also to not a few of the educated young men who had been educated through missionary influence, and who regarded British authority as essential to the security of the Hindoo population, inasmuch as they have felt the dire oppression of the Mussulman population whenever they obtained an influence. (Hear, hear.) The speaker then expressed his conviction that the Government had failed in its duty to the people of India, and concluded by expressing his belief that, in view of the efforts which were being made to promote their political and moral, as well as their religious interests, they had no reason to feel dispirited, but should take courage, and have bright hope for the future. (Cheers.)

Mr. THOMPSON, in explanation, said that he had inadvertently spoken of the population apart from the youths and adults who had received missionary instruction. He had no doubt that, in consequence of that instruction, they were submissive to the powers that be, and could appreciate British rule in India apart from its errors and crimes. He would take that opportunity of saying that the society has not throughout the world an individual who practically does more to advance its principles than Dr. Boaz. There has been no movement in Calcutta—he might say in India—that has for its object the moral elevation or the protection of the civil rights of the natives, that did not find in Dr. Boaz a most earnest advocate and defender. (Cheers.)

Mr. R. N. FOWLER moved the following resolution:

That this meeting desires to present its best thanks to Sir Edward Bulwer Lytton, her Majesty's principal Secretary of State for the Colonies, for the wise and benevolent measures which he has adopted for the protection of the Indians of British Columbia; and it further desires to express an earnest hope, that in dealing with the larger question of the Hudson's Bay territories, he will adopt means to submit the Company's charter to the test of a judicial investigation, and will initiate the measures necessary to protect the rights of the Indians, and to confer upon the inhabitants of the Red River settlement those prerogatives of self-government which, by their virtuous and orderly conduct, under circumstances of great temptation and difficulty, and by the progress which they have made in education, religious knowledge, and various branches of industry, they have proved themselves to be pre-eminently qualified to exercise and enjoy.

After referring to the lamented death of Mr. Joseph Sturge, he said that, on former occasions, they had to complain that the statesman at the Colonial Office was not a man with that talent and those principles which they could wish; but the appointment of Sir E. B. Lytton to the Colonial Secretaryship was an exception to the rule of such appointments. He was known to be a man of great talent, and had proved to be a far abler Colonial Minister than many of his predecessors; and it was greatly to be hoped that when he should retire from the office he would be succeeded by a man of kindred mind and talent, who would be capable of entering into the questions, many of them of first-rate importance, which are involved in the government of the colonies, and who would endeavour to exercise his power on just principles. (Hear, hear.) Advertising to the Hudson's Bay question, Mr. Fowler said he could not see why the same principles should not be applied to it as were recognised twenty-five years ago by our Government and applied in the case of the East India Company—that the governors of no English colony should be engaged in trade. If this was acted upon in the case of the East India Company, it certainly ought to be in that of the Hudson's Bay Company, which could lay claim to no such historical antecedents. (Cheers.)

Mr. A. K. LISTER, in seconding the resolution, said he felt that they had reason to congratulate themselves on having such a man as Sir E. B. Lytton at the Colonial Office. Sir Edward was evidently disposed to favour the principles of the society, and to act upon them as he had done in the case of British Columbia. The communications addressed by Mr. Cheson to the Colonial Ministers were not only favourably received, but it was understood they were transmitted to the governor of British Columbia, and strongly recommended to his attention. It was certainly owing to the adoption of a humane policy towards the Indians that the peaceful settlement of that interesting colony was mainly due. (Cheers.)

The Rev. W. H. BONNELL moved a vote of thanks to the Chairman, which was unanimously adopted; and the proceedings then terminated.